

[NOTE on Islamic 'Health Principles'] Islam, has some so-called principles of 'health', but it is so extremely garbled with the Haram [not ok/do not/forbidden] / Halal [ok/do/permitted] commands of Muhammad/Allah/Jibril, that it is better to share the Scriptural [KJB] principles, rather than attempt from the basis of Islamic practices, for instance, some so-called health principles are found throughout Islamic literature as [not meant to be exhaustive, nor detailed for either listing]:

1. do not drink alcohol [for the most part, there was an allowance of 40 days repentance]
2. do not eat anything of the Pig [some Jews were turned into pigs]
3. some [ceremonial/Wudu'] washings [hands, arms, etc], blowing the nose [not really for cleanliness, but to get the devil out, having crept in at night], etc.
4. some quarantines [like separating healthy from unhealthy peoples, or staying away from plague areas, or if in a plague area, do not leave [to spread infection]]
5. certain regulations regarding a woman's menses, or men's semen, nature calls [yet has bizarre stipulations, like washing the private parts with uneven [odd-numbered] stones], etc.
6. fasting [from food, drink, sex, etc, but these are for works to expiate sins]
7. fevers [which come from Hellfire], may be treated with water
8. etc.

Yet, even with those seemingly so-called 'beneficial' practices, Islamic sources are replete with equally, if not more so, unhealthy, dangerous and detrimental practices, along with a great deal of mere ceremonialism [rather than for any health benefit]:

1. eating the flesh of camels, horses, onagers, wild donkeys [not domestic], lizards [masticure; Dhabb; Uromastyx], buzzards, hyenas, rabbit, etc, and many "unclean" [Scriptural] animals, which Scripture [KJB] forbids
2. drinking camels [and other beasts] urine as medicine [see below for details]
3. raping captives, slaves [as many as your right hand possess], then sleeping with ones Muslim wives [up to four, unless you're Muhammad] afterwards [who knows what diseases any one of them had, now all would then share together]
4. dunking a fly that fell into a liquid, for eating or drinking, as medicinal [see below for details]
5. sexual relations with pre-pubescent girls [like Aishah, etc], pregnancies, etc
6. clothes that are not washed after urine is come into direct contact with it [though water is usually poured over the spot/s]
7. a man could divorce his wife, and she could become married to a new husband, consummate the marriage, then dislike her new husband, end up in divorce again, and then after a period of time, go back to her original husband [again sexual disease would be rampant, as also to mention a destruction of any kind of stable family unit], this is also making her lawful [Qur'an] again for her first husband [even if after he divorces her the third time]
8. beating a 'deserving' wife, slave, captive until physical damage is seen [though the face is supposed to be avoided, no broken bones and no blood is external]
9. 'cupping' [a form of blood-raising [to the surface], using a cup and heat, placed over an area]]
10. reciting Ruqyah [divine speech] to cure disease [evil eye, snake bites and scorpion stings, etc]
11. while blood is normally disallowed, however, the eating of the blood of liver and spleen is allowed
12. while dead animals were normally disallowed to be eaten, however, sea-fish and locusts were exemptions, as well as in cases of necessity [all the forbidden things] could be eaten
13. etc.

Onager [wild ass/donkey]:

Sahih al-Bukhari, Volume 3, Book 29, Number 47:

Narrated 'Abdullah bin Abu Qatada:

My father set out (for Mecca) in the year of Al-Hudaibiya, and his companions assumed Ihram, but he did not. At that time the Prophet was informed that an enemy wanted to attack him, so the Prophet proceeded onwards. While my father was among his companions, some of them laughed among themselves. (My father said), "I looked up and saw an **onager. I attacked, stabbed and caught it.** I then sought my companions' help but they refused to help me. **(Later) we all ate its meat.** We were afraid that we might be left behind (separated) from the Prophet so I went in search of the Prophet and made my horse to run at a galloping speed at times and let it go slow at an ordinary speed at other times till I met a man from the tribe of Bani Ghifar at midnight. I asked him, "Where did you leave the Prophet ?" He replied, "I left him at Ta'hun and he had the intention of having the midday rest at As-Suqya. I followed the trace and joined the Prophet and said, 'O Allah's Apostle! Your people (companions) send you their compliments, and (ask for) Allah's Blessings upon you. They are afraid lest they may be left behind; so please wait for them.' I added, 'O Allah's Apostle! **I hunted an onager and some of its meat is with me. The Prophet told the people to eat it though all of them were in the state of Ihram.**"

Sahih al-Bukhari, Volume 3, Book 29, Number 48:

Narrated 'Abdullah bin Abu Qatada:

That his father said "We proceeded with the Prophet in the year of Al-Hudaibiya and his companions assumed Ihram but I did not. We were informed that some enemies were at Ghaiqa and so we went on towards them. My companions saw **an onager** and some of them started laughing among themselves. I looked and saw it. **I chased it with my horse and stabbed and caught it.** I wanted some help from my companions but they refused. (I slaughtered it all alone). **We all ate from it (i.e. its meat).** Then I followed Allah's Apostle lest we should be left behind. At times I urged my horse to run at a galloping speed and at other times at an ordinary slow speed. On the way I met a man from the tribe of Bani Ghifar at midnight. I asked him where he had left Allah's Apostle . The man replied that he had left the Prophet at a place called Ta'hun and he had the intention of having the midday rest at As-Suqya. So, I followed Allah's Apostle till I reached him and said, "O Allah's Apostle! I have been sent by my companions who send you their greetings and compliments and ask for Allah's Mercy and Blessings upon you. They were afraid lest the enemy might intervene between you and them; so please wait for them." So he did. Then I said, "O Allah's Apostle! **We have hunted an onager and have some of it (i.e. its meat) left over.**" **Allah's Apostle told his companions to eat the meat although all of them were in a state of Ihram.**"

Sahih al-Bukhari, Volume 3, Book 29, Number 49:

Narrated Abu Qatada:

We were in the company of the Prophet at a place called Al-Qaha (which is at a distance of three stages of journey from Medina). Abu Qatada narrated through another group of narrators: We were in the company of the Prophet at a place called Al-Qaha and some of us had assumed Ihram while

the others had not. I noticed that some of my companions were watching something, so I looked up and saw **an onager**. (I rode my horse and took the spear and whip) but my whip fell down (and I asked them to pick it up for me) but they said, "We will not help you by any means as we are in a state of Ihram." So, I picked up the whip myself and attacked **the onager** from behind a hillock and **slaughtered it** and brought it to my companions. Some of them said, "Eat it." While some others said, "Do not eat it." **So, I went to the Prophet who was ahead of us and asked him about it, He replied, "Eat it as it is Halal (i.e. it is legal to eat it)."**

Sahih al-Bukhari, Volume 3, Book 29, Number 50:

Narrated 'Abdullah bin Abu Qatada:

That his father had told him that Allah's Apostle set out for Hajj and so did his companions. He sent a batch of his companions by another route and Abu Qatada was one of them. The Prophet said to them, "Proceed along the sea-shore till we meet all together." So, they took the route of the seashore, and when they started all of them assumed Ihram except Abu Qatada. While they were proceeding on, his companions saw **a group of onagers. Abu Qatada chased the onagers and attacked and wounded a she-onager. They got down and ate some of its meat and said to each other: "How do we eat the meat of the game while we are in a state of Ihram?"** So, we (they) carried the rest of the **she-onager's meat**, and when they met Allah's Apostle they asked, saying, "O Allah's Apostle! We assumed Ihram with the exception of Abu Qatada and we saw **(a group) of onagers. Abu Qatada attacked them and wounded a she-onager from them. Then we got down and ate from its meat.** Later, we said, (to each other), **'How do we eat the meat of the game and we are in a state of Ihram?'** So, we carried the rest of **its meat. The Prophet** asked, "Did anyone of you order Abu Qatada to attack it or point at it?" They replied in the negative. **He said, "Then eat what is left of its meat."**

Sahih al-Bukhari, Volume 3, Book 47, Number 744:

Narrated 'Abdullah bin Abu Qatada Al-Aslami:

That his father said, "One day I was sitting with some of the Prophet's companions on the way to Mecca. Allah's Apostle was ahead of us. All of my companions were in the state of Ihram while I was a non-Muhrim. They saw **an onager** while I was busy repairing my shoes, so they did not tell me about it but they wished I had seen it. By chance I looked up and saw it. So, I turned to the horse, saddled it and rode on it, forgetting to take the spear and the whip. I asked them if they could hand over to me the whip and the spear but they said, 'No, by Allah, we shall not help you in that in any way.' I became angry and got down from the horse, picked up both the things and rode the horse again. **I attacked the onager and slaughtered it, and brought it (after it had been dead). They took it (cooked some of it) and started eating it,** but they doubted whether it was allowed for them to eat it or not, as they were in the state of Ihram. So, we proceeded and **I hid with me one of its fore-legs.** When we met **Allah's Apostle** and asked him about the case, **he asked, 'Do you have a portion of it with you?' I replied in the affirmative and gave him that fleshy fore-leg which he ate completely while he was in the state of Ihram .**

Sahih al-Bukhari, Volume 3, Book 47, Number 747:

Narrated As-Sa'b bin Jaththama:

An onager was presented to Allah's Apostle at the place called Al-Abwa' or Waddan, but Allah's

Apostle rejected it. When the Prophet noticed the signs of sorrow on the giver's face he said, "We have not rejected your gift, but we are in the state of Ihram." (i.e. if we were not in a state of Ihram we would have accepted your gift, Fateh-al-Bari page 130, Vol. 6)

Sahih al-Bukhari, Volume 4, Book 52, Number 163:

Narrated Abu Qatada:

That he was in the company of Allah's Apostle and when they had covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram, while he was not. He saw an onager and rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused, so he took it himself, attacked the onager, and killed it. Some of the companions of the Prophet ate of it while some others refused to eat. When they caught up with Allah's Apostle they asked him about that, and he said, "That was a meal Allah fed you with." (It is also said that Allah's Apostle asked, "Have you got something of its meat?")

Sahih al-Bukhari, Volume 7, Book 65, Number 318:

Narrated Abu Qatada:

Once, while I was sitting with the companions of the Prophet at a station on the road to Mecca and Allah's Apostle was stationing ahead of us and all the people were assuming Ihram while I was not. My companion, saw an onager while I was busy Mending my shoes. They did not Inform me of the onager but they wished that I would see it Suddenly I looked and saw the onager Then I headed towards my horse, saddled it and rode, but I forgot to take the lash and the spear. So I said to them my companions), "Give me the lash and the spear." But they said, "No, by Allah we will not help you in any way to hunt it ' I got angry, dismounted, took it the spear and the lash), rode (the horse chased the onager and wounded it Then I brought it when it had dyed. My companions started eating of its (cooked) meat, but they suspected that it might be unlawful to eat of its meat while they were in a state of Ihram Then I proceeded further and I kept one of its forelegs with me. When we met Allah's Apostle we asked him about that. He said, "Have you some of its meat with you?" I gave him that foreleg and he ate the meat till he stripped the bone of its flesh although he was in a state of Ihram.

Sahih al-Bukhari, Volume 7, Book 67, Number 398:

Narrated Abu Qatada:

that once he was with Allah's Apostle (on the way to Mecca). When he had covered some of the way to Mecca, he and some companions of his, who were in the state of Ihram. remained behind the Prophet while Abu Qatada himself was not in the state of Ihram. Abu Qatada, seeing an onager rode his horse and asked his companions to hand him a whip, but they refused. He then asked them to hand him his spear, but they refused. Then he took it himself and attacked the onager and killed it. Some of the Companions of Allah's Apostle ate of it, but some others refused to eat. When they met Allah's Apostle they asked him about that. He said, "It was meal given to you by Allah."

Sahih al-Bukhari, Volume 7, Book 67, Number 399:

Narrated Abu Qatada:

(the same Hadith above, but he added); **The Prophet asked, "Is there any of its meat left with you?"**

Sahih al-Bukhari, Volume 7, Book 67, Number 400:

Narrated Abu Qatada:

I was with the Prophet (on a journey) between Mecca and Medina, and all of them, (i.e. the Prophet and his companions) were in the state of Ihram, while I was not in that state. I was riding my horse and I used to be fond of ascending mountains. So while I was doing so I noticed that the people were looking at something. I went to see what it was, and behold it was **an onager**. I asked my companions, "What is that?" They said, "We do not know." I said, "It is **an onager**." They said, "It is what you have seen." I had left my whip, so I said to them, "Hand to me my whip." They said, "We will not help you in that **(in hunting the onager)**." I got down, took my whip and **chased the animal (on my horse) and did not stop till I killed it**. I went to them and said, "Come on, carry it!" But they said, "We will not even touch it." At last I alone carried it and brought it to them. **Some of them ate of it** and some refused to eat of it. I said (to them), "I will ask the Prophet about it (on your behalf)." **When I met the Prophet, I told him the whole story. He said to me, "Has anything of it been left with you?" I said, "Yes." He said, "Eat, for it is a meal Allah has offered to you."**

Sahih al-Bukhari, Volume 7, Book 67, Number 437:

Narrated 'Amr:

I said to Jabir bin Zaid, "The people claim that Allah's Apostle forbade the eating of donkey's meat." He said, "Al-Hakam bin 'Amr Al-Ghifari used to say so when he was with us, but **Ibn 'Abbas, the great religious learned man, refused to give a final verdict and recited:-- 'Say: I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be carrion, blood poured forth or the flesh of swine...'** (6.145)

Sahih Muslim, Book 007, Chapter 07, Number 2701:

Al-Sa'b b. Jaththama al-Laithi reported that **he presented a wild ass to Allah's Messenger** (may peace be upon him) when he was at al-Abwa', or Waddan, and he refused to accept it. He (the narrator) said: When the Messenger of Allah (may peace be upon him) looked into my face (which had the mark of dejection as my present had been rejected by him) he (in order to console me) said: We have refused it only because we are in a state of Ihram.

Sahih Muslim, Book 007, Chapter 07, Number 2702:

A hadith (pertaining to this topic), has been narrated on the authority of Zuhri (and the words are):" **I presented to him (the Holy Prophet) a wild ass.**"

Sahih Muslim, Book 007, Chapter 07, Number 2703:

It is narrated on the authority of Zuhri with the same chain of transmitters (the narrator having) said this:" **I presented to him the flesh of a wild ass.**"

Sahih Muslim, Book 007, Chapter 07, Number 2704:

Ibn 'Abbas (Allah be pleased with them) reported that al-Sa'b b. Jaththama presented to the Apostle of Allah (may peace be upon him) a wild ass as he was in a state of Ihram, and he returned it to him saying: If we were not in a state of Ihram, we would have accepted it from you.

Sahih Muslim, Book 007, Chapter 07, Number 2705:

The narration transmitted by Hakam (the words are): Al-Sa'b b. Jaththama presented to the Apostle of Allah (may peace be upon him) the leg of a wild ass. And in the narration transmitted by Shu'ba (the words are): (He presented to him) the rump of a wild ass as the blood was trickling from it. In the narration transmitted by Shu'ba on the authority of Habib (the words are): A part of a wild ass was presented to the Apostle (may peace be upon him) and he returned it to him (who presented it).

Sahih Muslim, Book 007, Chapter 07, Number 2707:

Abu Qatada reported: We went with the Messenger of Allah (may peace be upon him) till we reached al-Qaha (a place three stages away from Medina). Some of us were in the state of Ihram and some of us were not. I saw my companions looking towards something, and as I saw I found it to be a wild ass. I saddled my horse and took up my spear and then mounted upon (the horse) and my whip, fell down. I said to my companions as they were in the state of Ihram to pick up the whip for me but they said: By Allah, we cannot help you in any (such) thing (i. e. hunting). So i dismounted (the horse) and picked it (whip) up and mounted again and caught the wild ass after chasing it. It was behind a hillock and I attacked it with my spear and killed it. Then I brought it to my companions. Some of them said: Eat it, while others said: Do not eat it. The Apostle of Allah (may peace be upon him) was in front of us. I moved my horse and came to him (and asked him), whereupon he said: It is permissible, so eat it.

Sahih Muslim, Book 007, Chapter 07, Number 2708:

Abu Qatada (Allah be pleased with him) reported that while he was with the Messenger of Allah (may peace be upon him) on one of the highways of Mecca, he lagged behind him (the Holy Prophet) along with companions who were in the state of Ihram, whereas he was himself not Muhrim. He saw a wild ass. As he was mounting his horse he asked his companions to pick up for him his whip (which had dropped) but they refused to do so. He asked them to hand him over the spear, but they refused. He then himself took hold of it and chased the wild ass and killed it. Some of the Companions of the Apostle of Allah (way peace be upon him) ate (its meat), but some of them refused to do so. They overtook the Messenger of Allah (may peace be upon him) and asked him about it, and he said: It is a food which Allah provided you (so eat it).

Sahih Muslim, Book 007, Chapter 07, Number 2709:

This hadith pertaining to the wild ass is reported on the authority of Abu Qatada. The rest of the hadith is the same but with this (variation of words) that the Messenger of Allah (may peace be upon him) said: " Is there with you some of its flesh?"

Sahih Muslim, Book 007, Chapter 07, Number 2710:

'Abdullah b. Abu Qatada reported: My father went with the Messenger of Allah (may peace be

upon him) in the year of Hudaibiya. His Companions entered upon the state of Ihram whereas he did not, for it was conveyed to the Messenger of Allah (may peace be upon him) that the enemy (was hiding at) Ghaiqa. The Messenger of Allah (may peace be upon him) went forward. He (Abu Qatada) said: Meanwhile I was along with his Companions, some of them smiled (to one another) As I cast a glance I saw **a wild ass. I attacked It with a spear and held it**, and begged for their (i. e. of his companions) assistance, but they refused to help me and **we ate its meat**. But we were afraid lest we should be separated (from the Messenger of Allah). So I proceeded on (with a view to) seeking the Messenger of Allah (may peace be upon him). Sometimes I dashed my horse and sometimes I made it run at a leisurely pace (keeping pace with others). (In the meanwhile) I met a person from Banfu Ghifar in the middle of the night. I said to him: Where did you meet the messenger of Allah (may peace be upon him)? He said: I left him at Ta'bin and he intended to halt at Suqya to spend the afternoon. I met him and said: Messenger of Allah. your Companions convey salutations and benedictions of Allah to you and they fear that they may not be separated from you (and the enemy may do harm to you), so wait for them, and he (the Holy Prophet) waited for them. **I said: Messenger of Allah, I killed a game and there is left with me (some of the meat). The Apostle of Allah (may peace be upon him) said to his people: Eat it.** And they were in the state of Ihram.

Sahih Muslim, Book 007, Chapter 07, Number 2711:

'Abdullah b. Abo. Qatada reported on the authority of his father (Allah be pleased with him): The Messenger of Allah (may peace be upon him) set out for Pilgrimage and we also set out along with him. He (Abu Qatada) said: There proceeded on some of his Companions and Abu Qatada was (one of them). He, (the Holy Prophet) said: You proceed along the coastline till you meet me. He (Abul Qatida) said: So they proceeded ahead of the Prophet of God (may peace be upon him), all of them had entered upon the state of Ihram, except Abu Qatada; he had not put on Ihram. As they went on they saw **a wild ass**, and **Abu Qatada attacked it and cut off its hind legs. They got down and ate its meat. They said: We ate meat** In the state of Ihram. **They carried the meat that was left of it.** As they came to the Messenger of Allah (way peace be upon him) they said: Messenger of Allah, we were in the state of Ibrim where as Abu Qatada was not. **We saw a wild ass and Abu Qatada attacked it and cut off its hind legs. We got down and ate its meat and we thus ate the meat of a game while we were In the state of Ihram. We have (carried to you) what was left out of its meat. There upon he (the holy Prophet) said: Did anyone among you command him (to hunt) or point to him with anything (to do so)? They said: No. There upon he said: Then eat what is left out of its meat.**

Sahih Muslim, Book 007, Chapter 07, Number 2713:

Abdullah b. Abu Qatada narrated on the authority of his father (Allah be pleased with him) that they went with the Messenger of Allah (may peace be upon him) on an expedition to Hudaibiya. He (further) said: They had entered upon the state of Ihram except I for 'Umra. He (again) said: **I (Abu Qatada) hunted a wild ass and fed my companions** In the state of their being Muhrim. 1 then came to **the Messenger of Allah (may peace be upon him) and informed him that we had with us the meat that was left out of it Thereupon he said: Eat It**, while they were in the state of Ihram.

Sahih Muslim, Book 007, Chapter 07, Number 2714:

'Abdullah b. Abu Qatada reported on the authority of his father (Allah be pleased with him) that they went out with the Messenger of Allah (may peace be upon him) and they were Muhrim except Abu Qatada. **The rest of the hadith Is the same (but with the exception of these words):" He (the Holy Prophet) said: 15 there anything out of it? They said: We have its leg with us. The**

Messenger of Allah (may peace be upon him) took it and ate it."

Sahih Muslim, Book 007, Chapter 07, Number 2715:

Abdullah b. Abi Qatada reported that Abu Qatada was among the party of those who had entered upon the state of Ihram whereas he was not. **The rest of the hadith is the same (and herein it is also narrated):" He (the Holy Prophet) said: Did any person among you point to him (to hunt) or command him (in any form)? They said: Messenger of Allah, not at all. Thereupon he said: Then eat it."**

Sahih Muslim, Book 021, Chapter 06, Number 4780:

Jabir b. 'Abdullah is reported to have said: **We ate during the time of Khaibar the (flesh) of horses and of wild asses**, but Allah's Messenger (may peace be upon him) prohibited us (to eat) the flesh of domestic asses. This hadith has been transmitted on the authority of Ibn Juraij.

Rabbit [Hare]:

Sahih al-Bukhari, Volume 3, Book 47, Number 746:

Narrated Anas:

We chased **a rabbit** at Mar-al-Zahran and **the people ran after it** but were exhausted. **I overpowered and caught it, and gave it to Abu Talha who slaughtered it and sent its hip or two thighs to Allah's Apostle**. (The narrator confirms that he sent two thighs). **The Prophet accepted that**. (The subnarrator asked Anas, **"Did the Prophet; eat from it?" Anas replied, "He ate from it."**)

Sahih al-Bukhari, Volume 7, Book 67, Number 397:

Narrated Anas bin Malik:

We provoked **a rabbit** at Marr Az-Zahran till it started jumping. My companions chased it till they got tired. But I alone ran after it and **caught it and brought it to Abu Talha. He sent both its legs to the Prophet who accepted them**.

Sahih al-Bukhari, Volume 7, Book 67, Number 443:

Narrated Anas bin Malik:

Once we provoked **a rabbit** at Marr-az-Zahran. The people chased it till they got tired. Then **I caught It and brought it to Abu Talha, who slaughtered it and then sent both its pelvic pieces (or legs) to the Prophet, and the Prophet accepted the present**.

Sahih Muslim, Book 021, Chapter 09: Permissibility of eating the flesh of the hare

Sahih Muslim, Book 021, Chapter 09, Number 4804:

Anas b. Malik reported: We chased **a hare** at Marr az-Zahrin (a valley near Mecca). They (my companions) ran, but felt exhausted; I also tried until **I caught hold of it**. I brought it to Abu Talha.

He slaughtered it and sent its haunch and two hind legs to Allah's Messenger (may peace be upon him) through me; and he accepted them. This hadith has been transmitted on the authority of Yahya with a slight change of wording.

Lizard [Mastigar/Mastigure [a spiny-tailed lizard of the desert]]:

Sahih al-Bukhari, Volume 3, Book 47, Number 749:

Narrated Said bin Jubair:

Ibn Abbas said: Um Hufaid, Ibn 'Abbas's aunt sent some dried yogurt (butter free), ghee (butter) and a mastigar to the Prophet as a gift. The Prophet ate the dried yogurt and butter but left the mastigar because he disliked it. Ibn 'Abbas said, "The mastigar was eaten at the table of Allah's Apostle and if it had been illegal to eat, it could not have been eaten at the table of Allah's Apostle."

Sahih al-Bukhari, Volume 7, Book 65, Number 301:

Narrated Ibn 'Abbas:

that his aunt, Um Hufaid bint Al-Harith bin Hazn, presented to the Prophet butter, dried yoghurt and mastigures. The Prophet invited the people to those mastigures and they were eaten on his dining sheet, but the Prophet did not eat of it, as if he disliked it. Nevertheless, if it was unlawful to eat that, the people would not have eaten it on the dining sheet of the Prophet nor would he have ordered that they be eaten.

Sahih al-Bukhari, Volume 7, Book 65, Number 303:

Narrated Khalid bin Al-Walid:

That he went with Allah's Apostle to the house of Maimuna, who was his and Ibn 'Abbas' aunt. He found with her a roasted mastigure which her sister Hufaida bint Al-Harith had brought from Najd. Maimuna presented the mastigure before Allah's Apostle who rarely started eating any (unfamiliar) food before it was described and named for him. (But that time) Allah's Apostle stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, "You should inform Allah's Apostle of what you have presented to him. O Allah's Apostle! It is the meat of a mastigure." (On learning that) Allah's Apostle withdrew his hand from the meat of the mastigure. Khalid bin Al-Walid said, "O Allah's Apostle! Is this unlawful to eat?" Allah's Apostle replied, "No, but it is not found in the land of my people, so I do not like it." Khalid said, "Then I pulled the mastigure (meat) towards me and ate it while Allah's Apostle was looking at me.

Sahih al-Bukhari, Volume 7, Book 65, Number 312:

Narrated Khalid bin Al-Walid:

"A roasted mastigure was brought to the Prophet who stretched his hand towards it to eat it. But it was said to him, "It is a mastigure." So he withdrew his hand. Khalid asked, "Is it unlawful to eat?" the Prophet said, "No, but it is not found in the land of my people and that is why I do not like eating it." So Khalid started eating (it) while Allah's Apostle was looking at him. An-Nadr

said: 'Al-Khazira' (is prepared) from bran while 'Al-Harira' is prepared from milk.

Sahih al-Bukhari, Volume 7, Book 65, Number 314:

Narrated Ibn 'Abbas:

My aunt presented (roasted) mastigures, Iqt and milk to the Prophet . The mastigures were put on his dining sheet, and if it was unlawful to eat, it would not have been put there. The Prophet drank the milk and ate the Iqt only.

Sahih al-Bukhari, Volume 7, Book 67, Number 444:

Narrated Ibn 'Umar:

The Prophet said, "I do not eat mastigure, but I do not prohibit its eating."

Sahih al-Bukhari, Volume 7, Book 67, Number 445:

Narrated Khalid bin Al-Walid:

Allah's Apostle and I entered the house of Maimuna. A roasted mastigure was served. Allah's Apostle stretched his hand out (to eat of it) but some woman said, "Inform Allah's Apostle of what he is about to eat." So they said, "It is mastigure, O Allah's Apostle!" He withdrew his hand, whereupon I said, "O Allah's Apostle! Is it unlawful?" He said, "No, but this is not found in the land of my people, so I dislike it." So I pulled the mastigure towards me and ate it while Allah's Apostle was looking at me.

Sahih al-Bukhari, Volume 9, Book 91, Number 372:

Narrated Tauba Al-'Anbari:

Ash-'Sha'bi asked me, "Did you notice how Al-Hasan used to narrate Hadiths from the Prophets? I stayed with Ibn 'Umar for about two or one-and-half years and I did not hear him narrating any thing from the Prophet except his (Hadith): He (Ibn 'Umar) said, "Some of the companions of the Prophet including Sa'd, were going to eat meat, but one of the wives of the Prophet called them, saying, 'It is the meat of a Mastigure.' The people then stopped eating it. On that Allah's Apostle said, 'Carry on eating, for it is lawful.' Or said, 'There is no harm in eating it, but it is not from my meals.'"

Sahih al-Bukhari, Volume 9, Book 92, Number 457:

Narrated Ibn 'Abbas:

Um Hufaid bint Al-Harith bin Hazn presented the Prophet with some butter, dried yoghurt (curd milk) and mastigures as a gift. The Prophet then asked for a meal (mastigures etc. to be put) and it was eaten over his table cloth, but the Prophet did not eat of it, as he had aversion to it. But if it had been illegal to eat, it would not have been eaten over his table cloth nor would he have ordered that (mastigures meat) to be eaten

Sahih Muslim, Book 021, Chapter 07: Pertaining to the flesh of the lizard

Sahih Muslim, Book 021, Chapter 07, Number 4783:

Ibn 'Umar reported: Allah's Messenger (may peace be upon him) was asked about the eating of (the flesh) of the lizard, whereupon he said: I am neither the eater of it nor its prohibitor.

Sahih Muslim, Book 021, Chapter 07, Number 4784:

Ibn 'Umar reported: A person asked Allah's Messenger (may peace be upon him) about the eating of the lizard, whereupon he said. I neither eat it, nor do I prohibit it.

Sahih Muslim, Book 021, Chapter 07, Number 4785:

Ibn 'Umar reported that a person asked Allah's Messenger (may peace be upon him) as he was sitting on the pulpit about the eating of the lizard, whereupon he said: I neither eat it, nor do I prohibit it.

Sahih Muslim, Book 021, Chapter 07, Number 4786:

This hadith has been narrated on the authority of 'Ubaidullah with the same chain of transmitters.

Sahih Muslim, Book 021, Chapter 07, Number 4787:

A hadith pertaining to the eating of the lizard is transmitted from the Holy Prophet (may peace be upon him) on the authority of Ibn 'Umar, but in this very hadith narrated through a different chain of transmitters there is a slight variation of wording (and the words are):" A lizard was brought to Allah's Messenger (may peace be upon him) but he neither ate that nor declared it unlawful."

And in the hadith transmitted through Usama (the words are):" The man (inquirer) was standing in the mosque and Allah's Messenger (may peace be upon him) was sitting on the pulpit."

Sahih Muslim, Book 021, Chapter 07, Number 4788:

Ibn 'Umar reported that there were some persons with Allah's Apostle (may peace be upon him) from among his Companions, Sa'd being one of them. There was brought to them the flesh of the lizard when a lady amongst the wives of Allah's Apostle (may peace be upon him) said: It is the flesh of the lizard. Thereupon Allah's Messenger (may peace be upon him) said: Eat, for it is lawful, but it is not my diet.

Sahih Muslim, Book 021, Chapter 07, Number 4789:

Taubat Al-'Anbari reported: Al-Sha'bi (one of the narrators) asked me if I had heard the hadith transmitted on the authority of Hasan from the Prophet (may peace be upon him). He said: I sat in the company of Ibn 'Umar for two years or a year and a half but I did not hear narrated from Allah's Apostle (may peace be upon him) but this one (pertaining to the flesh of the lizard) as narrated by Mu'adh.

Sahih Muslim, Book 021, Chapter 07, Number 4790:

'Abdullah b. 'Abbas reported: I and Khalid b. Walid went to the apartment of Maimuna along with

Allah's Messenger (may peace be upon him), and there was presented to him a roasted lizard. Allah's Messenger (may peace be upon him) stretched his hand towards It, whereupon some of the women who had been in the house of Maimuna said: Inform Allah's Messenger (may peace be upon him) what he intends to eat. Allah's Messenger (may peace be upon him) lifted his hand. I said: Messenger of Allah, Is it forbidden? He said: No. It is not found in the land of my people, and I feel that I have no liking for it. Khalid said: I then chewed and ate it, while, Allah's Messenger (may peace be upon him) was looking (at me).

Sahih Muslim, Book 021, Chapter 07, Number 4791:

'Abdullah b. 'Abbas reported that Khalid b. Walid who is called the Sword of Allah had informed him that he visited Maimuna, the wife of Allah's Apostle (may peace be upon him), in the company of Allah's Messenger (may peace be upon him), and she was the sister of his mother (that of Khalid) and that of 'Ibn Abbas, and he found with her a roasted lizard which her sister Hufaida the daughter of al-Harith had brought from Najd, and she presented that lizard to Allah's Messenger (may peace be upon him). It was rare that some food was presented to the Holy Prophet (may peace be upon him) and it was not mentioned or named. While Allah's Messenger (may peace be upon him) was about to stretch forth his hand towards the lizard, a woman from amongst the women present there informed the Messenger of Allah (may peace be upon him) what they had presented to him. They said: Messenger of Allah, it is a lizard. Allah's Messenger (may peace be upon him) withdrew his hand, whereupon Khalid b. Walid said: Messenger of Allah, is a lizard forbidden? There upon he said: No, but it is not found in the land of my people, and I feel that I have no liking for it. Khalid said: I then chewed and ate it, and Allah's Messenger (may peace be upon him) was looking at me and he did not forbid (me to eat it).

Sahih Muslim, Book 021, Chapter 07, Number 4792:

Khalid b. Walid reported that he visited Maimuna daughter of al-Harith with the Messenger of Allah (may peace be upon him), and she was the sister of his mother. She presented to Allah's Messenger (may peace be upon him) the flesh of a lizard which Umm Hufaid daughter of al-Harith had brought from Najd, and she had been married to a person belonging to Banu Ja'far. It was the habit of Allah's Messenger (may peace be upon him) not to eat anything until he knew what that was. The rest of the hadith is the same but with this (addition):" Ibn al-Asamm narrated it from Maimuna and he was under her care."

Sahih Muslim, Book 021, Chapter 07, Number 4793:

Ibn 'Abbas reported: While we were in the house of Maimuna there were brought to Allah's Messenger two roasted lizards. Here no mention is made of al- 'Asamm narrating from Maimuna.

Sahih Muslim, Book 021, Chapter 07, Number 4794:

Ibn 'Abbas reported that there had been brought to Allah's Messenger (may peace be upon him) the flesh of a lizard and Khalid b. Walid was also present there. The rest of the hadith is the same.

Sahih Muslim, Book 021, Chapter 07, Number 4795:

Sa'id b. Jubair reported that he heard Ibn 'Abbas says: The sister of my mother Umm Hufaid presented to Allah's Messenger (may peace be upon him) clarified butter (ghee), cheese and some lizards.

He ate out of the clarified butter and cheese, but left the lizard finding no liking for it. But it was eaten on the table of Allah's Messenger (may peace be upon him). Had it been forbidden (haram), it could not be eaten on the table of Allah's Messenger (may peace be upon him).

Sahih Muslim, Book 021, Chapter 07, Number 4796:

Yazid b. al-Asamm reported: A newly wedded person of Medina invited us to a wedding feast, and he served us thirteen lizards. There were those who ate it and those who abandoned it. I met Ibn 'Abbas the next day, and informed him (about this) in the presence of many persons. Some of them said that the Messenger of Allah (may peace be upon him) had observed: I neither eat it nor forbid (anyone) from eating it, nor declare it to be unlawful. Thereupon Ibn 'Abbas said: Sad it is what you say! Allah's Apostle (may peace be upon him) has not been sent, but (to declare in clear words) the lawful and the unlawful (things). We were once with Allah's Messenger (may peace be upon him) as he was with Maimuna, and there were with him al-Fadl b. 'Abbas, Khalid b. Walid and some women (also) when a tray of food containing flesh was presented to him. As Allah's Apostle (may peace be upon him) was about to eat that, Maimuna said: It is the flesh of the lizard. He withdrew his hand saying: That is the flesh which I never eat; but he said to them (those who were present there): You may eat. Al-Fadl ate out of that, so did Khalid b Walid, and the women. Maimuna (however) said: I do not eat anything but that which Allah's Messenger (may peace be upon him) eats.

Sahih Muslim, Book 021, Chapter 07, Number 4797:

Abu Zubair reported that he heard Jabir b. 'Abdullah saying that there was presented to Allah's Messenger (the flesh) of the lizard, but he refused to eat that, saying: I do not know; perhaps it (lizard) might (be one of those natives of) the distant past whose (forms) had been, distorted.

Sahih Muslim, Book 021, Chapter 07, Number 4798:

Abu Zubair reported: I asked Jabir about the eating) of the lizard, whereupon he said: Don't eat that as he (the Holy Prophet) felt disgust. He (the narrator) said that Umar b. al-Khattab reminded: Allah's Apostle (may peace be upon him) did not declare it to be unlawful. Allah, the Exalted and Majestic, has (made it a source) of benefit for more than one (persons). It is a common diet of the shepherds. Had it been with me, I would have eaten that.

Sahih Muslim, Book 021, Chapter 07, Number 4799:

Abu Sa'id reported that a person said: Messenger of Allah, we live in a land abounding in lizards, so what do you command or what verdict you give (about eating of it)? Thereupon he said: It was mentioned to me that a people from among Bani Isra'il were distorted (so there is a likelihood that those people might have been distorted in the shape of lizards). So he neither commanded (us to eat that) nor forbade (us). Abu Sa'id said: After some time Umar said: Allah, the Exalted and Majestic, has made it (a source of) benefit for more than one (person), for it is the common diet of shepherds. Had it been with me, I would have eaten that. Allah's Messenger (may peace be upon him) disliked it.

Sahih Muslim, Book 021, Chapter 07, Number 4800:

Abu Sa'id reported that an Arab of the desert came to Allah's Messenger (may peace be upon him) and said: I live in a low land abounding in lizards, and these are the common diet of my family,

but he (the Holy Prophet) did not make any reply. We said to him: Repeat it (your problem) and so he repeated it, but he did not make any reply. (It was repeated thrice) Then Allah's Messenger (may peace be upon him) called him out at the third time saying: **O man of the desert, verily Allah cursed or showed wrath to a tribe of Bani Isra'il and distorted them to beasts which move on the earth. I do not know, perhaps this (lizard) may be one of them. So I do not eat it, nor do I prohibit the eating of it.**

Dead Huge Sea Creature, the al-'Anbar [possibly Sperm Whale]:

Sahih al-Bukhari, Volume 7, Book 67, Number 401:

Narrated Jabir:

We went out in a campaign and the army was called The Army of the Khabt, and Abu 'Ubaida was our commander. We were struck with severe hunger. Then the sea threw **a huge dead fish called Al-'Anbar, the like of which had never been seen. We ate of it for half a month, and then Abu 'Ubaida took one of its bones (and made an arch of it) so that a rider could easily pass under it.**

Sahih al-Bukhari, Volume 7, Book 67, Number 402:

Narrated Jabir:

The Prophet sent us as an army unit of three hundred warriors under the command of Abu 'Ubaida to ambush a caravan of the Quraish. But we were struck with such severe hunger that we **ate the Khabt (desert bushes),** so our army was called the Army of the Khabt. **Then the sea threw a huge fish called Al-'Anbar and we ate of it for half a month and rubbed our bodies with its fat till our bodies became healthy. Then Abu Ubaida took one of its ribs and fixed it over the ground and a rider passed underneath it. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more, but after that Abu 'Ubaida forbade him to do so.**

Sahih Muslim, Book 021, Chapter 04: It is permissible to eat the animals of water even if they are dead

Sahih Muslim, Book 021, Chapter 04, Number 4756:

Jabir reported: Allah's Messenger (may peace be upon him) sent us (on an expedition) and appointed Abu 'Ubaida our chief that we might intercept a caravan of the Quraish and provided us with a bag of dates. And he found for us nothing besides it. Abu Ubaida gave each of us one date (everyday). I (Abu Zubair, one of the narrators) said: What did you do with that? He said: We sucked that just as a baby sucks and then drank water over that, and it sufficed us for the day until night. We beat off leaves with the help of our staffs, then drenched them with water and ate them. We then went to the coast of the sea, and there rose before us **on the coast of the sea something like a big mound. We came near that and we found that it was a beast, called al-'Anbar (spermaceti whale). Abu 'Ubaida said. It is dead.** He then said: No (but it does not matter), we have been sent by the Messenger of Allah (may peace be upon him) **in the path of Allah and you are hard pressed (on account of the scarcity of food), so you eat that. We three hundred in number stayed there for a month, until we grew bulky.** He (Jabir) said: I saw how **we extracted pitcher after pitcher full of fat from the cavity of its eye, and sliced from it compact piece of meat equal to a bull or like a bull.**

Abu 'Ubaida called forth thirteen men from us and he made them sit in the cavity of its eye, and he took hold of one of the ribs of its chest and made it stand and then saddled the biggest of the camels we had with us and it passed under it (the arched rib), and we provided ourselves with pieces of boiled meat (especially for use in our journey). When we came back to Medina, we went to Allah's Messenger (may peace be upon him) and made a mention of that to him, whereupon he said: That was a provision which Allah had brought forth for you. Is there any piece of meat (left) with you, so that you give to us that? He (Jabir) said: We sent to Allah's Messenger (may peace be upon him) some of that (a piece of meat) and he ate it.

Sahih Muslim, Book 021, Chapter 04, Number 4757:

Jabir b. 'Abdullah reported: Allah's Messenger (may peace be upon him) sent us (on an expedition). We were three hundred riders and our chief (leader) was 'Ubaida b. al-Jarrah. We were on the look out for a caravan of the Quraish. So we stayed on the coast for half a month, and were so much afflicted by extreme hunger that we (were obliged) to eat leaves. That is why it was called the Detachment of the Leaves. The ocean cast out for us an animal which was called al-'Anbar (whale). We ate of that for half of the month and rubbed its fat on our (bodies) until our bodies became stout. Abu 'Ubaida caught hold of one of its ribs and fixed that up. He then cast a glance at the tallest man of the army and the highest of the camels. and then made him ride over that, and that man passed beneath it (the rib), and many a man could sit in its eye-socket, and we extracted many pitchers of fat from the cavity of its eye. We had small bags containing dates with us (before finding the whale). 'Ubaida gave every person amongst us a handful of dates (and when the provision ran short), he then gave each one of us one date. And when that (stock) was exhausted, we felt its loss.

Sahih Muslim, Book 021, Chapter 04, Number 4761:

Jabir b. 'Abdullah reported that Allah's Messenger (may peace be upon him) sent an expedition to the sea coast and I was one among them. The rest of the hadith is the same with a slight variation of wording that in the hadith transmitted on the authority of Wahb b. Kaisan (the words are):" The army ate out of that (the whale) for eighteen days."

Camels [al-Badnah, a she-camel]:

Sahih al-Bukhari, Volume 3, Book 40, Number 563:

Narrated Husain bin Ali:

Ali bin Abi Talib said: "I got a she-camel as my share of the war booty on the day (of the battle) of Badr, and Allah's Apostle gave me another she-camel. I let both of them kneel at the door of one of the Ansar, intending to carry Idhkhir on them to sell it and use its price for my wedding banquet on marrying Fatima. A goldsmith from Bam Qainqa' was with me. Hamza bin 'Abdul-Muttalib was in that house drinking wine and a lady singer was reciting: "O Hamza! (Kill) the (two) fat old she camels (and serve them to your guests)."

So Hamza took his sword and went towards the two she-camels and cut off their humps and opened their flanks and took a part of their livers." (I said to Ibn Shihab, "Did he take part of the humps?" He replied, "He cut off their humps and carried them away.") 'Ali further said, "When I saw that dreadful sight, I went to the Prophet and told him the news. The Prophet came out in the

company of Zaid bin Haritha who was with him then, and I too went with them. He went to Hamza and spoke harshly to him. Hamza looked up and said, 'Aren't you only the slaves of my forefathers?' The Prophet retreated and went out. This incident happened before the prohibition of drinking."

Sahih al-Bukhari, Volume 4, Book 53, Number 324:

Narrated Ali:

I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet had given me a she-camel from the Khumus. When I intended to marry Fatima, the daughter of Allah's Apostle, I had an appointment with a goldsmith from the tribe of Bani Qainuqa' to go with me to bring Idhkhair (i.e. grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an Ansari man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who has done this?" The people replied, "Hamza bin Abdul Muttalib who is staying with some Ansari drunks in this house." I went away till I reached the Prophet and Zaid bin Haritha was with him. The Prophet noticed on my face the effect of what I had suffered, so the Prophet asked, "What is wrong with you." I replied, "O Allah's Apostle! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet then asked for his covering sheet, put it on, and set out walking followed by me and Zaid bin Haritha till he came to the house where Hamza was. He asked permission to enter, and they allowed him, and they were drunk. Allah's Apostle started rebuking Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at Allah's Apostle and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes look in at his face. Hamza then said, "Aren't you but the slaves of my father?" Allah's Apostle realized that he was drunk, so Allah's Apostle retreated, and we went out with him.

Sahih al-Bukhari, Volume 5, Book 59, Number 340:

Narrated 'Ali:

I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet had given me another she camel from the Khumus which Allah had bestowed on him that day. And when I intended to celebrate my marriage to Fatima, the daughter of the Prophet, I made an arrangement with a goldsmith from Bani Qainuqa' that he should go with me to bring Idhkhair (i.e. a kind of grass used by gold-smiths) which I intended to sell to gold-smiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of pack saddles for my two she camels which were kneeling down beside an Ansari's dwelling and after collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing that, I could not help weeping. I asked, "Who has done that?" They (i.e. the people) said, "Hamza bin 'Abdul Muttalib has done it. He is present in this house with some Ansari drinkers, a girl singer, and his friends. The singer said in her song, 'O Hamza, get at the fat she-camels!' On hearing this, Hamza rushed to his sword and cut off the camels' humps and cut their flanks open and took out portions from their livers." Then I came to the Prophet, with whom Zaid bin Haritha was present. The Prophet noticed my state and asked, "What is the matter?" I said, "O Allah's Apostle, I have never experienced such a day as

today! Hamza attacked my two she-camels, cut off their humps and cut their flanks open, and he is still present in a house along some drinkers." The Prophet asked for his cloak, put it on, and proceeded, followed by Zaid bin Haritha and myself, till he reached the house where Hamza was. He asked the permission to enter, and he was permitted. The Prophet started blaming Hamza for what he had done. Hamza was drunk and his eyes were red. He looked at the Prophet then raised his eyes to look at his knees and raised his eyes more to look at his face and then said, "You are not but my father's slaves." When the Prophet understood that Hamza was drunk, he retreated, walking backwards went out and we left with him.

Sahih al-Bukhari, Volume 7, Book 62, Number 117 [selections]:

Narrated 'Aisha:

"... The tenth one said, "My husband is Malik, and what is Malik? Malik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine) they realize that they are going to be slaughtered for the guests." ..."

Sahih al-Bukhari, Volume 7, Book 67, Number 402:

Narrated Jabir:

The Prophet sent us as an army unit of three hundred warriors under the command of Abu 'Ubaida to ambush a caravan of the Quraish. But we were struck with such severe hunger that we ate the Khabt (desert bushes), so our army was called the Army of the Khabt. Then the sea threw a huge fish called Al-'Anbar and we ate of it for half a month and rubbed our bodies with its fat till our bodies became healthy. Then Abu Ubaida took one of its ribs and fixed it over the ground and a rider passed underneath it. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more, but after that Abu 'Ubaida forbade him to do so.

Sahih al-Bukhari, Volume 7, Book 67, Number 406:

Narrated Rafi bin Khadij:

We were with the Prophet in Dhul-Hulaifa and there the people were struck with severe hunger. Then we got camels and sheep as war booty (and slaughtered them). The Prophet was behind all the people. The people hurried and fixed the cooking pots (for cooking) but the Prophet came there and ordered that the cooking pots be turned upside down. Then he distributed the animals, regarding ten sheep as equal to one camel. One of the camels ran away and there were a few horses with the people. They chased the camel but they got tired, whereupon a man shot it with an arrow whereby Allah stopped it. The Prophet said, "Among these animals some are as wild as wild beasts, so if one of them runs away from you, treat it in this way." I said, "We hope, or we are afraid that tomorrow we will meet the enemy and we have no knives, shall we slaughter (our animals) with canes?" The Prophet said, "If the killing tool causes blood to gush out and if Allah's Name is mentioned, eat (of the slaughterer animal). But do not slaughter with a tooth or a nail. I am telling you why: A tooth is a bone, and the nail is the knife of Ethiopians."

Sahih Muslim, Book 021, Chapter 04, Number 4758:

'Amr reported on the authority of Jabir that in the expedition of Khabat (leaves) a person slaughtered three camels, then three, then three, then Abu 'Ubaida forbade him (to do so fearing that the rides may become short).

Sahih Muslim, Book 007, Chapter 60: It is permissible to join seven persons in a cow or a camel
[see Chapter 59 for distribution of the flesh/meat for eating]

Sahih Muslim, Book 007, Chapter 60, Number 3024:

Jabir b. 'Abdullah (Allah be pleased with him) reported: In the year of Hudaibiya (6 H), we, along with Allah's Messenger (way peace be upon him), sacrificed a camel for seven persons and a cow for seven persons.

Sahih Muslim, Book 007, Chapter 60, Number 3025:

Jabir (Allah be pleased with him) reported: We set out in the state of Ihram for Hajj along, with Allah's Messenger (may peace be upon him). He commanded us that seven persons should join in a camel and a cow for offering sacrifice.

Sahih Muslim, Book 007, Chapter 60, Number 3026:

Jabir b. 'Abdullah (Allah be pleased with him) reported: We performed Hajj along with Allah's Messenger (may peace be upon him), and we sacrificed a camel on behalf of seven persons, and a cow on behalf of seven persons.

Sahih Muslim, Book 007, Chapter 60, Number 3027:

Jabir b. 'Abdullah (Allah be pleased with them) reported: We joined Allah's Apostle (may peace be upon him) in Hajj and Umra and seven persons shared in the sacrifice of an animal. A person said to Jabir (Allah be pleased with him): Can seven persons share in the sacrifice of al-Badnah (a camel) as he shares in al- Jazur (a cow)? He, (Jabir) said: It (al-Jazur) is nothing but one among the budun. Jabir was present at Hudaibiya and he said: We sacrificed on that day seventy camel, and seven men shared in each sacrifice (of camel).

Sahih Muslim, Book 007, Chapter 60, Number 3028:

Jabir b. 'Abdullah (Allah be pleased with them), describing the Hajj of Allah's Apostle (may peace be upon him) said: He (the Holy Prophet) commanded us as we had entered into the state of Ihram to sacrifice the animals (as a rite of Hajj) and a group (of person; amongst us, i. e. seven) shared in the sacrifice of one (camel or cow), and it happened at that time when he commanded them to put off Ihram for Hajj (after performing 'Umra).

Horse:

Sahih al-Bukhari, Volume 7, Book 67, Number 418:

Narrated Asma bint Abu Bakr:

We slaughtered a horse (by Nahr) during the lifetime of the Prophet and ate it.

Sahih al-Bukhari, Volume 7, Book 67, Number 419:

Narrated Asma':

We slaughtered a horse (by Dhabh) during the lifetime of Allah's Apostle while we were at Medina, and we ate it.

Sahih al-Bukhari, Volume 7, Book 67, Number 420:

Narrated Asma' bint Abu Bakr:

We slaughtered a horse (by Nahr) during the lifetime of Allah's Apostle and ate it.

Sahih al-Bukhari, Volume 7, Book 67, Number 428:

Narrated Asma':

We slaughtered a horse during the lifetime of Allah's Apostle and ate it.

Sahih al-Bukhari, Volume 7, Book 67, Number 429:

Narrated Jabir bin 'Abdullah:

On the Day of the battle of Khaibar, **Allah's Apostle** made donkey's meat unlawful and **allowed the eating of horse flesh.**

Sahih al-Bukhari, Volume 7, Book 67, Number 433:

Narrated Jabir bin 'Abdullah:

The Prophet prohibited the eating of donkey's meat on the day of the battle of Khaibar, and **allowed the eating of horse flesh.**

Sahih Muslim, Book 021, Chapter 06: Pertaining to the eating of the flesh of the horse

Sahih Muslim, Book 021, Chapter 06, Number 4779:

Jabir b. 'Abdullah reported that Allah's Messenger (may peace be upon him) prohibited eating of the flesh of domestic asses on the Day of Khaibar, and **permitted the cooking of the flesh of horses.**

Sahih Muslim, Book 021, Chapter 06, Number 4780:

Jabir b. 'Abdullah is reported to have said: **We ate during the time of Khaibar the (flesh) of horses and of wild asses,** but Allah's Messenger (may peace be upon him) prohibited us (to eat) the flesh of domestic asses. This hadith has been transmitted on the authority of Ibn Juraij.

Sahih Muslim, Book 021, Chapter 06, Number 4781:

Asma' reported: We slaughtered a horse and ate it during the lifetime of Allah's Messenger (may peace be upon him).

Sahih Muslim, Book 021, Chapter 06, Number 4782:

This hadith has been transmitted on the authority of Hisham.

Dead Rodents In The Food, Save The Rest:

Sahih al-Bukhari, Volume 7, Book 67, Number 446:

Narrated Maimuna:

A mouse fell into the butter-fat and died. The Prophet was asked about that. He said, "Throw away the mouse and the butter-fat that surrounded it, and eat the rest of the butter-fat (As-Samn)."

Sahih al-Bukhari, Volume 7, Book 67, Number 447:

Narrated Az-Zhuri:

regarding an animal, e.g., a mouse or some other animal that had fallen into solid or liquid oil or butter-fat: I had been informed that a mouse had died in butter-fat whereupon Allah's Apostle ordered that the butter-fat near it be thrown away and the rest of the butter-fat can be eaten.

Sahih al-Bukhari, Volume 7, Book 67, Number 448:

Narrated Maimuna:

The Prophet was asked about a mouse that had fallen into butter-fat (and died). He said, "Throw away the mouse and the portion of butter-fat around it, and eat the rest."

Fly In The Soup, Dunk It And Eat The Soup:

Sahih al-Bukhari, Volume 4, Book 54, Number 537:

Narrated Abu Huraira:

The Prophet said "If a house fly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease."

Sahih al-Bukhari, Volume 7, Book 71, Number 673:

Narrated Abu Huraira:

Allah's Apostle said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing (antidote for it) i.e. the treatment for that disease."

Sunan an Nasa'i, Volume 5, Book 41, Chapter 11, Number 4267 -

“... **4267.** It was narrated from Abu Sa'eed Al-Khudri that the Prophet said: “If a fly falls into the vessel of one of you, let him dip it in.” (Hasan) ...”

[Comments]... 1. 'Let him dip it in': Of course, if it is immersed, it is likely to die (especially when the food is hot). Thus, we learn that in the case of the fly, etc., the drink does not become polluted if they die in it.

2. In another version, Allah's Messenger explained that in one of the fly's wings is disease, in the other is a cure. When it falls into anything, the fly dips its wing containing disease. You, therefore, immerse the other wing also, so that it would work as a cure or antidote against that disease. ...”

Sunan Abu Dawud, Volume 4, Book 26, Chapter 48, Number 3844 -

“... **3844.** It was narrated that Abu Hurairah said: “The Messenger of Allah said: 'If a fly falls into the vessel of one of you, then immerse it, for on one of its wings is a disease and on the other is a cure. When it falls, it falls onto the wing on which is a disease, so immerse it fully.’” (Sahih) ...”

Sunan Ibn Majah, Volume 4, Book 31, Chapter 31, Number 3504 -

“... **3504.** Abu Sa'eed narrated that the Messenger of Allah said: “On one of the wings of a fly there is a poison and on the other is the cure. If it falls into the food, then dip it into it, for it puts the poisons first and holds back the cure.” (Hasan) ...”

Sunan Ibn Majah, Volume 4, Book 31, Chapter 31, Number 3505 -

“... **3505.** “It was narrated from Abu Hurairah that the Prophet said: "If a fly falls into your drink, dip it into it then throw it away, for on one of its wings is a disease and on the other is a cure.” (Sahih) ...”

[Comments]

a. If a fly falls into drinking water, milk, tea, etc., then destroying such food of drink is not allowed.

b. Allah has created an antibiotic substance in the body of a fly, which has the power of destroying the bacteria of many diseases. When the fly is sunk into the water the substance exits from its body due to the pressure of the water and then dissolves in it.

c. Allah has created the cure of many diseases, placing them close to their causes as He made the cure of many local diseases in the herbs and shrubs of that area. This is a great and especial mercy of Allah upon human beings. ...”

The wonderful medicinal properties of drinking camel urine:

Sahih al-Bukhari, Volume 6, Book 60, Number 134 -

“... Narrated Abu Qilaba: That he was sitting behind Umar bin Abdul Aziz and the people mentioned and mentioned (about At-Qasama) and they said (various things), and said that the Caliphs had permitted it. 'Umar bin 'Abdul 'Aziz turned towards Abu Qilaba who was behind him and said. “What do you say, O 'Abdullah bin Zaid?” or said, “What do you say, O Abu Qilaba?” Abu Qilaba said, “I do not know that killing a person is lawful in Islam except in three cases: a married person committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allah and His Apostle.” 'Anbasa said, “Anas narrated to us such-and-such.” Abu Qilaba said, "Anas narrated to me in this concern, saying, some people came to the Prophet and they spoke to him saying, 'The climate of this land does not suit us.' **The Prophet said,** 'These are camels belonging to us, and they are to be taken out to the pasture. So take them out and **drink of their** milk and **urine.**' So they took them and set out and drank of their urine and milk, and having recovered, they attacked the shepherd, killed him and drove away the camels.' Why should there be any delay in punishing them as they murdered (a person) and waged war against Allah and His Apostle and frightened Allah's Apostle?' Anbasa said, “I testify the uniqueness of Allah!” Abu Qilaba said, “Do you suspect me?” 'Anbasa said, “No, Anas narrated that (Hadith) to us.” Then 'Anbasa added, “O the people of such-and-such (country), you will remain in good state as long as Allah keeps this (man) and the like of this (man) amongst you.” ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 590 -

“... Narrated Anas: The climate of Medina did not suit some people, so **the Prophet ordered them to** follow his shepherd, i.e. his **camels, and drink their** milk and **urine (as a medicine). So they** followed the shepherd that is **the camels and drank their** milk and **urine till their bodies became healthy.** Then they killed the shepherd and drove away the camels. When the news reached the Prophet he sent some people in their pursuit. When they were brought, he cut their hands and feet and their eyes were branded with heated pieces of iron. ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 623 -

“... Narrated Anas bin Malik: Some people from the tribes of 'Ukl and 'Uraina came to Allah's Apostle and embraced Islam and said, “O Allah's Apostle! We are owners of livestock and have never been farmers,” and they found the climate of Medina unsuitable for them. So **Allah's Apostle ordered that they be given some camels** and a shepherd, and **ordered them to go out with those camels and drink their** milk and **urine.** So they set out, but when they reached a place called Al-Harra, they reverted to disbelief after their conversion to Islam, killed the shepherd and drove away the camels. When this news reached the Prophet he sent in their pursuit (and they were caught and brought). The Prophet ordered that their eyes be branded with heated iron bars and their hands be cut off, and they were left at Al-Harra till they died in that state. ...”

Sahih al-Bukhari, Volume 7, Book 71, Number 672 -

“... Narrated Abu Tha'laba Al-Khushani: The Prophet forbade the eating of wild

animals having fangs. (Az-Zuhri said: I did not hear this narration except when I went to Sham.) Al-Laith said: Narrated Yunus: I asked Ibn Shihab, “May we perform the ablution with the milk of she-asses or drink it, or **drink the bile of wild animals or urine of camels?**” **He replied, “The Muslims used to treat themselves with that and did not see any harm in it.** As for the milk of she-asses, we have learnt that Allah's Apostle forbade the eating of their meat, but we have not received any information whether drinking of their milk is allowed or forbidden.” As for the bile of wild animals, Ibn Shihab said, “Abu Idris Al-Khauilani told me that Allah's Apostle forbade the eating of the flesh of every wild beast having fangs.” ...”

Sahih al-Bukhari, Volume 8, Book 82, Number 794 -

“... Narrated Anas: Some people from the tribe of 'Ukl came to the Prophet and embraced Islam. The climate of Medina did not suit them, so **the Prophet ordered them to go to the (herd of milch) camels of charity and to drink, their milk and urine (as a medicine).** They did so, and after they had recovered from their ailment (became healthy) they turned renegades (reverted from Islam) and killed the shepherd of the camels and took the camels away. The Prophet sent (some people) in their pursuit and so they were (caught and) brought, and the Prophets ordered that their hands and legs should be cut off and that their eyes should be branded with heated pieces of iron, and that their cut hands and legs should not be cauterized, till they die. ...”

Sahih al-Bukhari, Volume 8, Book 82, Number 797 -

“... Narrated Anas bin Malik: A group of people from 'Ukl (or 'Uraina) tribe – but I think he said that they were from 'Ukl came to Medina and (they became ill, so) **the Prophet ordered them to go to the herd of (Milch) she camels and told them to go out and drink the camels' urine and milk (as a medicine). So they went and drank it,** and when they became healthy, they killed the shepherd and drove away the camels. This news reached the Prophet early in the morning, so he sent (some) men in their pursuit and they were captured and brought to the Prophet before midday. He ordered to cut off their hands and legs and their eyes to be branded with heated iron pieces and they were thrown at Al-Harra, and when they asked for water to drink, they were not given water. (Abu Qilaba said, “Those were the people who committed theft and murder and reverted to disbelief after being believers (Muslims), and fought against Allah and His Apostle”) ...”

Sahih Muslim, Book 016, Chapter 2, Number 4130 -

“... Anas b. Malik reported that some people belonging (to the tribe) of 'Uraina came to Allah's Messenger (may peace be upon him) at Medina, but they found its climate uncogenial. So **Allah's Messenger** (may peace be upon him) **said to them: If you so like, you may go to the camels of Sadaqa and drink their milk and urine. They did so** and were all right. They then fell upon the shepherds and killed them and turned apostates from Islam and drove off the camels of the Prophet (may peace be upon him). This news reached Allah's Apostle (may peace be upon him) and he sent (people) on their track and they were (brought) and handed over to him. He (the Holy Prophet) got their hands cut off, and their feet, and put out their eyes, and threw them on the stony ground until they died. ...”

Sahih Muslim, Book 016, Chapter 2, Number 4131 -

“... Anas reported: Eight men of the tribe of 'Ukl came to Allah's Messenger (may peace be upon him) and swore allegiance to him on Islam, but found the climate of that land uncogenial to their health and thus they became sick, and they made complaint of that to **Allah's Messenger** (may peace be upon him), and he **said: Why don't you go to (the fold) of our camels along with our shepherd, and make use of their milk and urine. They said: Yes. They set out and drank their (camels') milk and urine** and regained their health. They killed the shepherd and drove away the camels. This (news) reached Allah's Messenger (may peace be upon him) and he sent them on their track and they were caught and brought to him (the Holy Prophet). He commanded about them, and (thus) their hands and feet were cut off and their eyes were gouged and then they were thrown in the sun, until they died. This hadith has been narrated on the authority of Ibn al-Sabbah with a slight variation of words. ...”

Sahih Muslim, Book 016, Chapter 2, Number 4132 -

“... Anas b. Malik reported that some people of the tribe of 'Ukl or 'Uraina came to Allah's Messenger (may peace be upon him), and they found the climate of Medina uncogenial. **Allah's Messenger** (may peace be upon him) **commanded them to the milch she-camels and commanded them to drink their urine** and their milk. The rest of the hadith is the same (and the concluding words are): “Their eyes were pierced, and they were thrown on the stony ground. They were asking for water, but they were not given water.” ...”

Sunan An Nasa'i, Volume 5, Book 37, Chapter 7, Number 4029 -

“... 4029. Anas bin Malik narrated that a group of eighty people from 'Ukl came to the Prophet, but the climate of Al-Madinah did not suit them and they fell sick. They complained about that to **the Messenger of Allah and he said: “Why don't you go out with our herdsman and drink the milk and urine of the camels?”** They said: “Yes (we will do that).” They went out and drank some of the (camels) milk and urine, and they recovered. They they killed the herdsman of the Messenger of Allah, so he sent (men after them) and they caught them and brought them back. He had their hands and feet cut off and branded their eyes. [1] and left them in the sun to die. (Sahih) ...”

Sunan Abu Dawud, Volume 5, Book 37, Chapter 3, Number 4364 -

“... 4364. It was narrated from Hammad, from Ayyub, from Abu Qilabah, from Anas bin Malik that some people from 'Ukl – or he said: from 'Urainah – came to **the Messenger of Allah** but they found that the climate of Al-Madinah made them **unwell, so the Messenger of Allah told them to go to the milch-camels and drink their urine** and milk. So they went there, then when they became well again, they killed the herdsman of the Messenger of Allah and drove off the camels. News of that reached the Prophet at the beginning of the day, and he sent people after them. The day had not advanced very far before they were brought. He ordered that their hands and feet be cut off and their eyes be branded, then they were thrown in the Harrah [1] where they asked for water but were not given any. (Sahih)

Abu Qilabah said: “They were people who stole and killed, and they disbelieved after having believed, and they waged war against Allah and His Messenger.”

[1] Al-Harrah: A well known area full of black volcanic rocks near Al-Madinah. See Tuhfat Al-Ahwadhi no. 72. ...”

Sunan Ibn Majah, Volume 4, Book 31, Chapter 30, Number 3503 -

“... 3503. It was narrated from Anas that some people from 'Urainah came to **the Messenger of Allah** but they were averse to the climate of Al-Madinah. **He said: “Why don't you go out to a flock of camels of ours, and drink their milk and urine.” And they did that. (Sahih)**

[Comments]

- a. These people were from the tribe of 'Ukl and came from the place 'Uraynah'.
- b. Belongings of the treasury could be lent to someone as a loan to use it for his necessities.
- c. Camels milk is useful for treating enlargement of the stomach.

d. Drinking the urine of the animals, whose meat is lawful, as medicine is allowed. ...”

Drinking and using water from a polluted well, is 'well' and good:

Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -

“... Abu Sa'id said, “It was said: “O Messenger of Allah, **can we perform Wudu' with the water of the well of Buda'ah for it is a well in which rubbish and the flesh of dogs are thrown.**” **He said: (Water is pure and nothing makes it impure.)** This was recorded by Ash-Shafi'i and Ahmad, who graded it **Sahih**, and also by **Abu Dawud and At-Tirmidhi, who graded it Hasan, and by An-Nasa'i.**” ...”

Sunan Abu Dawud, Volume 1, Book 01, Chapter 34, Number 66 -

“... **66.** Abu Sa'eed Al-Khudri narrated that **the Messenger of Allah was asked: “Should we perform the Wudu' from the well of Buda'ah while it is a well that menstruation rags, and dog carcasses, and filth, are thrown in?”**[1] **The Messenger of Allah replied: “Water is pure, and nothing impurifies it.” (Hasan) ...”**

Sunan Abu Dawud, Volume 1, Book 01, Chapter 34, Number 67 -

“... **67.** Abu Sa'eed Al-Khudri narrated that he heard someone say to **the Messenger of Allah: “Water is drawn out for you from the well of Bud'ah, while it is a well in which dog carcasses, menstruation rags, and filth are thrown.”** So the Messenger

of Allah replied: “Indeed, water is pure, and nothing impurifies it.” (Hasan)

Abu Dawud said: “I heard Qutaibah bin Sa'eed say that he asked the care-taker of the well of Buda'ah how deep it was. He replied: 'The highest level it reached is below the belly (i.e., if a person stands in it).' He (Qutaibah) asked: 'And its lowest level?' He replied: 'Below the 'Awrah (the knees).’”

Abu Dawud added: And I too estimated the well of Buda'ah with my Rida' (upper wrap). I stretched it out over (the well), then measured it with my forearm, and found that it's width was six forearm-lengths. And I asked the person who opened the door of the garden and let me in: “Has its foundation changed from what it originally was?” He replied: “No.” And **I saw water inside it that was discolored. ...”**

Jami at-Tirmidhi, Volume 1, Book 1, Chapter 49, Number 66 -

“... 66. Abu Sa'eed Al-Khudri narrated: “It was said, 'O Allah's Messenger! Shall we use the water of Buda'ah well to perform ablution while it is a well in which menstruation rags, flesh of dogs and the putrid are dumped?' Allah's Messenger said: 'Indeed water is pure, nothing makes it impure.’” (Hasan)

Abu 'Eisa said: This Hadith is Hasan. Abu Usamah (one of the narrators) has done very well with this Hadith. **No one has reported the Hadith of Abu Sa'eed about the well of Buda'ah better than what Abu Usamah reported. And this Hadith has been reported from more than one route from Abu Sa'eed.**

There are narrations on this topic from Ibn 'Abbas and 'Aishah. ...”

Sunan an Nasa'i, Volume 1, Book 2, Chapter 1, Number 327 -

“... 327. It was narrated that Abu Sa'eed Al-Khudri said: “It was said: 'O Messenger of Allah, you perform Wudu' from the well of Buda'ah when it is a well into which the bodies of dogs, menstrual rags and garbage are thrown?' He said: 'Water is pure and it is not made impure by anything.’” (Hasan) ...”

Sunan an Nasa'i, Volume 1, Book 2, Chapter 1, Number 328 -

“... 328. It was narrated from Ibn Abi Sa'eed Al-Khudri that his father said: “I passed by the Prophet when he was performing Wudu' from the well of Buda'ah. I said: 'Are you performing Wudu' from it when garbage is thrown into it?' He said: 'Water is not made impure by anything.’” (Sahih) ...”

Drinking water from a polluted source is, donkey-horey:

Sunan Ibn Majah, Volume 1, Book1, Chapter 76, Number 520 -

“... 520. It was narrated that Jabir bin 'Abdullah said: “We came to a pond in which there was the carcass of a donkey, so we refrained from using the water until the Messenger of Allah came to us and said: 'Water is not made impure by anything.' Then we drank from it and gave it to our animals to drink, and we carried some

with us.” (Da’if) ...”

[Now, some muslims will certainly attempt to lessen this aHadith, by saying it is classified as “Da’if”, but “Da’if” only means weak [according to the chain of narration system, which there was no such chain system involved at the time of Muhammad], not untrue. The 'comments' of the aHadith, attempt to eliminate the portion of the 'carcass of a donkey' by saying it was unverified, and thus 'Munkar' (denounced), but comments hold not the weight of the original transmission, nor also that it was unverified/ungiven by other sources, for varying sources, will have additional information that other sources do not have (i.e. compare certain Sahih narrations/chains in 'al-Bukhari' to 'Muslim', in which there are clear differences/additions), thus is the nature of narrations and their varying chains. The comments for this aHadith is merely an attempt to down play the seriousness of what 'Allah' and 'His Messenger [Muhammad] said/did/allowed/taught/gave for emulation.]

Liver [blood], kidneys, lungs, heart, etc:

Sahih al-Bukhari, Volume 3, Book 40, Number 563:

Narrated Husain bin Ali:

Ali bin Abi Talib said: **"I got a she-camel as my share of the war booty** on the day (of the battle) of Badr, **and Allah's Apostle gave me another she-camel**. I let both of them kneel at the door of one of the Ansar, intending to carry Idhkhir on them to sell it and use its price for my wedding banquet on marrying Fatima. A goldsmith from Bam Qainqa' was with me. **Hamza bin 'Abdul-Muttalib was in that house drinking wine** and a lady singer was reciting: **"O Hamza! (Kill) the (two) fat old she camels (and serve them to your guests)."**

So Hamza took his sword and went towards the two she-camels and cut off their humps and opened their flanks and took a part of their livers." (I said to Ibn Shihab, "Did he take part of the humps?" He replied, "He cut off their humps and carried them away.") 'Ali further said, "When I saw that dreadful sight, I went to the Prophet and told him the news. The Prophet came out in the company of Zaid bin Haritha who was with him then, and I too went with them. He went to Hamza and spoke harshly to him. Hamza looked up and said, 'Aren't you only the slaves of my forefathers?' The Prophet retreated and went out. **This incident happened before the prohibition of drinking.**"

Sahih al-Bukhari, Volume 3, Book 47, Number 787:

Narrated 'Abdur-Rahman bin Abu Bakr:

We were one-hundred and thirty persons accompanying the Prophet who asked us whether anyone of us had **food**. There was a man who had about a Sa of wheat which was mixed with water then. A very tall pagan came driving sheep. The Prophet asked him, "Will you sell us (a sheep) or give it as a present?" He said, "I will sell you (a sheep)." The Prophet bought a sheep and it was slaughtered. **The Prophet ordered that its liver and other abdominal organs be roasted**. By Allah, **the Prophet gave every person of the one-hundred-and-thirty a piece of that; he gave all those of them who were present**; and kept the shares of those who were absent. The Prophet then put its meat in two huge basins and all of them ate to their fill, and even then more **food** was left in the two basins

which were carried on the camel (or said something like it).

Sahih al-Bukhari, Volume 4, Book 53, Number 324:

Narrated Ali:

I got **a she-camel in my share of the war booty** on the day (of the battle) of Badr, **and the Prophet had given me a she-camel from the Khumus**. When I intended to marry Fatima, the daughter of Allah's Apostle, I had an appointment with a goldsmith from the tribe of Bani Qainuqa' to go with me to bring Idhkhair (i.e. grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an Ansari man. I returned after collecting whatever I collected, **to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out**. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who has done this?" The people replied, **"Hamza bin Abdul Muttalib who is staying with some Ansari drunks in this house."** I went away till I reached the Prophet and Zaid bin Haritha was with him. The Prophet noticed on my face the effect of what I had suffered, so the Prophet asked, "What is wrong with you." I replied, "O Allah's Apostle! I have never seen such a day as today. Hamza attacked my two **she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks**." The Prophet then asked for his covering sheet, put it on, and set out walking followed by me and Zaid bin Haritha till he came to the house where Hamza was. He asked permission to enter, and they allowed him, and **they were drunk**. Allah's Apostle started rebuking Hamza for what he had done, but **Hamza was drunk and his eyes were red**. Hamza looked at Allah's Apostle and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes look in at his face. Hamza then said, "Aren't you but the slaves of my father?" Allah's Apostle realized that **he was drunk**, so Allah's Apostle retreated, and we went out with him.

Sahih al-Bukhari, Volume 4, Book 55, Number 546:

Narrated Anas:

When 'Abdullah bin Salam heard the arrival of the Prophet at Medina, he came to him and said, "I am going to ask you about three things which nobody knows except a prophet: What is the first portent of the Hour? What will be the first meal taken by the people of Paradise? Why does a child resemble its father, and why does it resemble its maternal uncle" Allah's Apostle said, "Gabriel has just now told me of their answers." 'Abdullah said, "He (i.e. Gabriel), from amongst all the angels, is the enemy of the Jews." Allah's Apostle said, "The first portent of the Hour will be a fire that will bring together the people from the east to the west; **the first meal of the people of Paradise will be Extralobe (caudate lobe) of fish-liver**. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her." On that 'Abdullah bin Salam said, "I testify that you are the Apostle of Allah." 'Abdullah bin Salam further said, "O Allah's Apostle! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me." The Jews came to Allah's Apostle and 'Abdullah went inside the house. Allah's Apostle asked (the Jews), "What kind of man is 'Abdullah bin Salam amongst you?" They replied, "He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us." Allah's Apostle said, "What do you think if he embraces Islam (will you do as he does)?" The Jews said, "May Allah save him from it." Then 'Abdullah bin Salam came out in front of them

saying, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah." Thereupon they said, "He is the evilest among us, and the son of the evilest amongst us," and continued talking badly of him.

Sahih al-Bukhari, Volume 5, Book 58, Number 275:

Narrated Anas:

When the news of the arrival of the Prophet at Medina reached 'Abdullah bin Salam, he went to him to ask him about certain things, He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet replied, "Gabriel has just now informed me of that." Ibn Salam said, "He (i.e. Gabriel) is the enemy of the Jews amongst the angels. The Prophet said, "As for the first sign of The Hour, it will be a fire that will collect the people from the East to the West. As for **the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver**. As for the child, if the man's discharge proceeds the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge proceeds the man's, then the child attracts the similarity to the woman."

On this, 'Abdullah bin Salam said, "I testify that None has the right to be worshipped except Allah, and that you are the Apostle of Allah." and added, "O Allah's Apostle! Jews invent such lies as make one astonished, so please ask them about me before they know about my conversion to Islam . " The Jews came, and the Prophet said, "What kind of man is 'Abdullah bin Salam among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us. "The Prophet said, "What would you think if 'Abdullah bin Salam should embrace Islam?" They said, "May Allah protect him from that." The Prophet repeated his question and they gave the same answer. Then 'Abdullah came out to them and said, "I testify that None has the right to be worshipped except Allah and that Muhammad is the Apostle of Allah!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e. 'Abdullah bin Salam) said, "It is this that I was afraid of, O Allah's Apostle.

Sahih al-Bukhari, Volume 5, Book 59, Number 340:

Narrated 'Ali:

I had **a she-camel which I got in my share from the booty** of the battle of Badr, **and the Prophet had given me another she camel from the Khumus** which Allah had bestowed on him that day. And when I intended to celebrate my marriage to Fatima, the daughter of the Prophet, I made an arrangement with a goldsmith from Bani Qainuqa 'that he should go with me to bring Idhkhair (i.e. a kind of grass used by gold-smiths) which I intended to sell to gold-smiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of pack saddles for my two she camels which were kneeling down beside an Ansari's dwelling and after collecting what I needed, **I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out**. On seeing that, I could not help weeping. I asked, "Who has done that?" They (i.e. the people) said, **"Hamza bin 'Abdul Muttalib has done it. He is present in this house with some Ansari drinkers,** a girl singer, and his friends. The singer said in her song, **"O Hamza, get at the fat she-camels!" On hearing this, Hamza rushed to his sword and cut off the camels' humps and cut their flanks open and took out portions from their livers."** Then I came to the Prophet, with whom Zaid bin Haritha was present. The Prophet noticed my state

and asked, "What is the matter?" I said, "O Allah's Apostle, I have never experienced such a day as today! Hamza attacked my two she-camels, cut off their humps and cut their flanks open, and he is still present in a house along some drinkers." The Prophet asked for his cloak, put it on, and proceeded, followed by Zaid bin Haritha and myself, till he reached the house where Hamza was. He asked the permission to enter, and he was permitted. The Prophet started blaming Hamza for what he had done. Hamza was drunk and his eyes were red. He looked at the Prophet then raised his eyes to look at his knees and raised his eyes more to look at his face and then said, "You are not but my father's slaves." When the Prophet understood that Hamza was drunk, he retreated, walking backwards went out and we left with him.

Sahih al-Bukhari, Volume 6, Book 60, Number 7:

Narrated Anas:

'Abdullah bin Salam heard the news of the arrival of Allah's Apostle (at Medina) while he was on a farm collecting its fruits. So he came to the Prophet and said, "I will ask you about three things which nobody knows unless he be a prophet. Firstly, what is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby look like its father or mother?". The Prophet said, "Just now Gabriel has informed me about that." 'Abdullah said, "Gabriel?" The Prophet said, "Yes." 'Abdullah said, "He, among the angels is the enemy of the Jews." On that the Prophet recited this Holy Verse:--

"Whoever is an enemy to Gabriel (let him die in his fury!) for he has brought it (i.e. Qur'an) down to your heart by Allah's permission." (2.97) Then he added, "As for the first portent of the Hour, it will be a fire that will collect the people from the East to West. And as for the first meal of the people of Paradise, it will be the caudite (i.e. extra) lobe of the fish liver. And if a man's discharge proceeded that of the woman, then the child resembles the father, and if the woman's discharge proceeded that of the man, then the child resembles the mother." On hearing that, 'Abdullah said, "I testify that None has the right to be worshipped but Allah, and that you are the Apostle of Allah, O, Allah's Apostle; the Jews are liars, and if they should come to know that I have embraced Islam, they would accuse me of being a liar." In the meantime some Jews came (to the Prophet) and he asked them, "What is 'Abdullah's status amongst you?" They replied, "He is the best amongst us, and he is our chief and the son of our chief." The Prophet said, "What would you think if 'Abdullah bin Salam embraced Islam?" They replied, "May Allah protect him from this!" Then 'Abdullah came out and said, "I testify that None has the right to be worshipped but Allah and that Muhammad is the Apostle of Allah." The Jews then said, "Abdullah is the worst of us and the son of the worst of us," and disparaged him. On that 'Abdullah said, "O Allah's Apostle! This is what I was afraid of!"

Sahih al-Bukhari, Volume 7, Book 65, Number 294:

Narrated 'Abdur-Rahman bin Abu Bakr:

We were one hundred and thirty men sitting with the Prophet. The Prophet said, "Have anyone of you any food with him?" It happened that one man had one Sa of wheat flour (or so) which was turned into dough then. After a while a tall lanky pagan came, driving some sheep. The Prophet asked, "Will you sell us (a sheep), or give (it to) us as a gift?" The pagan said, "No, but I will sell it " So the Prophet bought from him a sheep which was slaughtered, and then the Prophet ordered that the liver, the kidneys, lungs and heart, etc., of that sheep be roasted. By Allah, none of those one hundred and thirty men but had his share of those things. The Prophet gave to those who were

present, and also kept a share for those who were absent He then served that cooked sheep in two big trays and we all ate together our fill; yet there remained a part of it in those two trays which I carried on the camel.

Sahih al-Bukhari, Volume 8, Book 76, Number 527:

Narrated Abu Said Al-Khudri:

The Prophet said, "The (planet of) earth will be a bread on the Day of Resurrection, and The resistible (Allah) will topple turn it with His Hand like anyone of you topple turns a bread with his hands while (preparing the bread) for a journey, and that bread will be the entertainment for the people of Paradise." A man from the Jews came (to the Prophet) and said, "May The Beneficent (Allah) bless you, O Abul Qasim! Shall I tell you of the entertainment of the people of Paradise on the Day of Resurrection?"

The Prophet said, "Yes." The Jew said, "The earth will be a bread," as the Prophet had said. Thereupon the Prophet looked at us and smiled till his premolar tooth became visible. Then the Jew further said, "Shall I tell you of the udm (additional food taken with bread) they will have with the bread?" He added, "That will be Balam and Nun." The people asked, "What is that?" He said, "It is an ox and a fish, and seventy thousand people will eat of the caudate lobe (i.e. extra lobe) of their livers."

Cupping [a form of blood raising to the surface through a heated glass object, like a cup]:

Sahih al-Bukhari, Volume 3, Book 29, Number 61:

Narrated Ibn Abbas:

Allah's Apostle was cupped while he was in a state of Ihram.

Sahih al-Bukhari, Volume 3, Book 29, Number 62:

Narrated Ibn Buhaina: The Prophet, while in the state of Ihram, was cupped at the middle of his head at Liha-Jamal.

Sahih al-Bukhari, Volume 3, Book 31, Number 159:

Narrated Ibn Abbas:

The Prophet was cupped while he was in the state of Ihram, and also while he was observing a fast.

Sahih al-Bukhari, Volume 3, Book 31, Number 160:

Narrated Ibn 'Abbas:

The Prophet was cupped while he was fasting.

Sahih al-Bukhari, Volume 3, Book 31, Number 161:

Narrated Thabit Al-Bunani:

Anas bin Malik was asked whether they disliked the cupping for a fasting person. He replied in the negative and said, "Only if it causes weakness."

Sahih al-Bukhari, Volume 3, Book 34, Number 315:

Narrated Anas bin Malik:

Abu Taiba cupped Allah's Apostle so he ordered that he be paid one Sa of dates and ordered his masters to reduce his tax (as he was a slave and had to pay a tax to them).

Sahih al-Bukhari, Volume 3, Book 34, Number 412:

Narrated Anas bin Malik:

Abu Taiba cupped Allah's Apostle and so Allah's Apostle ordered that a Sa of dates be paid to him and ordered his masters (for he was a slave) to reduce his tax.

Sahih al-Bukhari, Volume 3, Book 36, Number 477:

Narrated Anas bin Malik:

When Abu Taiba cupped the Prophet and the Prophet ordered that he be paid one or two Sas of foodstuff and he interceded with his masters to reduce his taxes.

Sahih al-Bukhari, Volume 3, Book 36, Number 478:

Narrated Ibn 'Abbas:

When the Prophet was cupped, he paid the man who cupped him his wages.

Sahih al-Bukhari, Volume 3, Book 36, Number 479:

Narrated Ibn 'Abbas:

When the Prophet was cupped, he paid the man who cupped him his wages. If it had been undesirable he would not have paid him.

Sahih al-Bukhari, Volume 3, Book 36, Number 480:

Narrated Anas:

The Prophet used to get cupped and would never withhold the wages of any person.

Sahih al-Bukhari, Volume 3, Book 36, Number 481:

Narrated Anas bin Malik:

The Prophet sent for a slave who had the profession of cupping, and he cupped him. The Prophet ordered that he be paid one or two Sas, or one or two Mudds of foodstuff, and appealed to his masters to reduce his taxes:

Sahih al-Bukhari, Volume 7, Book 71, Number 584:

Narrated Ibn 'Abbas:

(The Prophet said), "**Healing is in three things:** A gulp of honey, **cupping**, and branding with fire (cauterizing)." But I forbid my followers to use (cauterization) branding with fire."

Sahih al-Bukhari, Volume 7, Book 71, Number 585:

Narrated Ibn 'Abbas:

The Prophet said, "**Healing is in three things:** **cupping**, a gulp of honey or cauterization, (branding with fire) but I forbid my followers to use cauterization (branding with fire)."

Sahih al-Bukhari, Volume 7, Book 71, Number 587:

Narrated Jabir bin Abdullah:

I heard the Prophet saying, "**If there is any healing in your medicines, then it is in cupping**, a gulp of honey or branding with fire (cauterization) that suits the ailment, but I don't like to be (cauterized) branded with fire."

Sahih al-Bukhari, Volume 7, Book 71, Number 595:

Narrated Ibn 'Abbas:

The Prophet was cupped and he paid the wages to the one who had cupped him and then took Su'ut (Medicine sniffed by nose).

Sahih al-Bukhari, Volume 7, Book 71, Number 597:

Narrated Ibn 'Abbas:

The Prophet was cupped while he was fasting.

Sahih al-Bukhari, Volume 7, Book 71, Number 598:

Narrated Ibn 'Abbas:

The Prophet was cupped while he was in a state of Ihram.

Sahih al-Bukhari, Volume 7, Book 71, Number 599:

Narrated Anas:

that he was asked about the wages of the one who cups others. He said, 'Allah's Apostle was cupped by Abd Taiba, to whom he gave two Sa of food and interceded for him with his masters who consequently reduced what they used to charge him daily. Then the Prophet s said, "The best medicines you may treat yourselves with are cupping and sea incense.' He added, "You should not torture your children by treating tonsillitis by pressing the tonsils or the palate with the finger, but use incense."

Sahih al-Bukhari, Volume 7, Book 71, Number 600:

Narrated Jabir bin 'Abdullah:

that he paid Al-Muqanna a visit during his illness and said, "I will not leave till he gets cupped, for I heard Allah's Apostle saying, "There is healing in cupping."

Sahih al-Bukhari, Volume 7, Book 71, Number 601:

Narrated 'Abdullah bin Buhaina:

Allah's Apostle was cupped on the middle of his head at Lahl Jamal on his way to Mecca while he was in a state of Ihram. Narrated Ibn 'Abbas: Allah's Apostle was cupped on his head.

Sahih al-Bukhari, Volume 7, Book 71, Number 602:

Narrated Ibn 'Abbas:

The Prophet was cupped on his head for an ailment he was suffering from while he was in a state of Ihram. at a water place called Lahl Jamal. Ibn 'Abbas further said: Allah s Apostle was cupped on his head for unilateral headache while he was in a state of Ihram.

Sahih al-Bukhari, Volume 7, Book 71, Number 603:

Narrated Jabir bin 'Abdullah:

I heard the Prophet saying, "If there is any good in your medicines, then it is in a gulp of honey, a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded.

Sahih al-Bukhari, Volume 7, Book 71, Number 605:

Narrated Jabir:

The Prophet said, "If there is any healing in your medicines then it is a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded."